REFORMATION TODAY '77

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News Items

Wayne Mack is due to take up the position of director of a new counselling centre in Lake Charles, Louisiana, during March 1977. This is part of the outreach ministry of Park View Baptist Church near Sulphur, Louisiana. The centre will be called New Life Counselling and Educational Centre. Numerous opportunities and resources will be offered by which pastors and church leaders may receive training that will help them become more competent to counsel. Pastor Mack has been specialising in biblical teaching concerning marriage and has been occupied in the production of a manual on that subject, part of which appeared in issue 34. Bob Strain will take over the leadership at Faith Reformed Baptist Church, Media.

Herbert Carson has been invited to visit Australia in May and June. With two conferences arranged and a widespread preaching ministry he hopes to visit Sydney, Melbourne, Brisbane and Perth.

Geoff Thomas is due to minister in South Africa from 25th May to 19th June next year. He will visit Port Elizabeth, East London, Durban and Pretoria.

Several pastoral changes are taking place. *Clayton Coles* of Lynnwood, Pretoria, is moving to Amanzintoti to occupy the vacancy left by *Alf Nieuwoudt* who has taken pastoral charge of the multi-racial Baptist Church in Umtata, Transkei. *Ron Naude* of Durban North Baptist Church is moving to Port Elizabeth to take charge of a church formerly pastored by *Sandy Gilfillan* who has moved to Rouxville Baptist Church, Johannesburg. *Jan van Rooien*, elder at Lynnwood, Pretoria has moved to Capetown. *David Kingdon* and *John Temple* are the remaining elders.

In England the well known Melbourne Hall Baptist Church, pastorless since *Eric Gurr* moved to Jarvis Street, Toronto, Canada, has called *Paul Bassett* of East Horsley as pastor. *David Smith* of Eden Baptist Chapel, Cambridge, has been called to missionary work in Nigeria. *Malcolm Macgregor* commences shortly as pastor of the Accrington Strict Baptist Church, Lancashire.

R. T. Kendall is scheduled to preach at Westminster Chapel, London, from February to July 1977. He has been completing doctoral studies at Oxford. When asked whether he might not stay longer in England he expressed his determination to return to the world of the Southern Baptists. We hope he will persuade many of them to return to the teachings of their founding fathers.

The Carey Family Conferences are booked this year for 8th-13th August at Pilgrim Hall, and 15th-27th August at Clarendon School.

Cover picture. *The photograph shows Drew Garner with Dave Sanford on his left and Edgar Johnston on the right. Pastor Garner of the Bellaire Reformed Baptist Church, Houston, Texas, takes a lively interest in the Reformed cause throughout America and in such countries as Spain, France and Germany. Edgar Johnston is one of four elders in the Bellaire Church. He is ardently devoted to promoting the doctrines of grace in Germany. A number are feeling an increasing desire to pray for a revival of free grace in that country from which the sixteenth century Reformation sprang initially. Dave Sanford is a graduate of Dallas seminary. He and his wife Dixie are labouring to plant a Reformed Baptist Church in the city of San Diego, the southern-most city of California. These details are given in the hope that some hearts may be touched to intercede for the different aspects of the Lord's work in which these members of the Christian family are involved.*

Editorial

FIRST BAPTIST CHURCH, HARTVILLE, OHIO—JOHN TUCKER, PASTOR (CENTRE of photo above). Just another village church—yes, but surprises are sometimes found in out of the way places! Pastor Tucker began from scratch just over four years ago and now has a congregation of between two and three hundred people who love the truth. Fervently devoted to expository preaching John Tucker has seen unusual blessings in the face of much opposition from those who misconstrue his beliefs and quiet rejection of high-pressure methods of evangelism. With him in the picture (left) is Pastor Lescelius and Charles Stofstahl (right). Pastor Lescelius has an influential teaching ministry in Ohio. He cooperated in the enterprise behind the recent reprint of Thomas Manton's complete works. Brother Stofstahl is one of an increasing number who have come into a wholehearted understanding and appreciation of our reformation inheritance.

The need for encouragement

It is possible to become quite cynical if we fix our minds on all the unsolved problems that face us or dwell on the sad disappointments we experience. It is possible even to adopt the worldly attitude, 'who will show us any good?' (Ps. 4:6). In order to maintain a balanced attitude we should remember the super-abundance of encouragement to be found in a number of countries. It is required of pastors particularly that they excel in the ability to encourage others. Not only pastors but all Christians

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Until his recent move to London, Achille Blaize was co-pastoring with Al Martin of New Jersey, U.S.A. By exposition of the very foundations of the Sabbath day, pastor Blaize establishes the momentous importance of the principle, and hence the devotion and practice that that day requires.

The Theology of the Sabbath Day

THIS ARTICLE IS THE SUBSTANCE OF A SERIES OF SERMONS PREACHED TO MY own people in the East End of London. I am indebted to theologians like R. L. Dabney, James Bannerman, Geerhardus Vos, Professor J. Murray and A. A. Hodge for their works, which I have quoted extensively. I believe the fourth commandment is one of the most neglected portions of Holy Scripture; neglected perhaps on account of misunderstanding. Apparently cogent arguments have been produced against the observance of this commandment. It is argued by some that the commandment is Jewish in origin; others say, it is ceremonial and has been abrogated. Thus there is confusion and division.

How are we to approach this great commandment? Is it perpetually binding upon all men universally in every age? The answer is in the affirmative. For instance the 1689 Confession of Faith says, 'As it is in the law of nature, that in general a proportion of time, by God's appointment, be set apart for the worship of God, so by his word, in a positive moral and perpetual commandment, binding all men, in all ages, he had particularly appointed one day in seven for a sabbath to be kept Holy unto him, which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day: and is to be continued to the end of the world as the christian Sabbath, the observation of the last day of the week being abolished.'

This comprehensive statement, being in harmony with the whole word of God, will be the springboard of our study. The outline of our study will be as follows:

1. The Sabbath preceded the giving of the Law.
2. The place given to the Sabbath in the Law.
3. The Sabbath distinct from the ceremonial Laws.
4. The Sabbath a moral and positive commandment.
5. The reasons given for its observance.
6. The Sabbath resembles the eternal Sabbath.
7. The change of the day.
8. The applications of the doctrine.

1. *The Sabbath preceded the giving of the Law*

This assertion is substantiated by Exodus 20:11. In giving the commandment God gives the reason why the day must be kept holy and says, 'For in six days Jehovah made the heaven and the earth—and rested the seventh day: wherefore Jehovah blessed the sabbath day, and hallowed it.' There are several important truths to be noted here.

Firstly, the sabbath is a creation ordinance. Our obligation to obey the fourth commandment does not rest only upon the decalogue. The sabbath was not given merely to the Jews as a special group of people. As a creation ordinance, it was given to man as an essential part of his life-pattern. It was given to man as man.

Secondly, it is placed among the other creation ordinances which are marriage and labour. God instituted and designed the sabbath when he instituted the biblical ordinances of work and marriage (Gen. 2:15; 20-22). Reject one of these essentials and you immediately undermine and imperil the others!

Thirdly, God's own example long before the Law makes the sabbath perpetually and universally binding. The sabbath is God's own peculiar rest day. Genesis 2:2 shows us when God rested—on the seventh day. We are told why God rested—on account of his finished work. Professor John Murray cogently expressed this truth when he said 'at the end of six days of creative activity God rested. It is not the seventh day of our weekly cycle, but the seventh day in the sphere of God's activity.' The creative activity of God took six days, and on the seventh, he rested (Gen. 1:3; 2:1, 2). God's rest is not rest from fatigue or tiredness; nor is it a rest of inactivity. God never ceases to be active in his universe. Our Lord Jesus Christ tells us in John 5:17 that God's rest is never one of inactivity; 'my Father from the day of creation continues to work even on the sabbath day, and I am working'. God is continually employed in the preservation and government of his world, upholding all things by the word of his power. The great machines of the universe do not stand still on the sabbath day. The greatest processes of creation as well as the smallest experience no interruption on the sabbath day. The sun rises and sets. The summer comes and goes. Birds migrate. Bees and ants continue their industry. Our blood circulates even on the sabbath day!

But God's rest is a cessation from a certain kind of activity—from a specific kind of work. What is that activity? The work of creation. When God finished the work of creation he did not go over it again weekly. God's week of work was once for all over. 'Thus were the heavens and the earth finished' (Gen. 1:31; 2:1-2). God's rest was one of joy, delight and satisfaction (Gen. 1:31). Exodus 31:17 tells us, 'On the seventh day God rested and was refreshed'. Someone will observe, 'If God is refreshed, how can you conclude that it is not a rest from fatigue or tiredness?'

The word 'refreshed' according to Geerhardus Vos does not mean recovery from fatigue or tiredness, but peace, satisfaction and delight. God, reflecting back upon his work of creation, had pleasure and delight. God's example is our perpetual pattern. We, as creatures made in his image, must imitate God our Creator. Having rested, he 'sanctifies' and 'blesses' the seventh day of our week because it hinges upon the basis of his infallible example.

The facts outlined bring us to the following conclusions.

(i) The sabbath, being a creation ordinance, preceded the fall. It was instituted when there was no sin, no consciousness of redemption. It was therefore instituted to meet a permanent and basic need in man as man, not fallen man. The sabbath was binding upon Adam both prior to, and after his fall. Adam was a married man before he sinned. Also he had to labour before the fall (Gen. 2:15, 20-25). If these two creation ordinances were binding upon him prior to the fall, it is inconceivable that he was ignorant of the third!

(ii) The sabbath rest is never one of inactivity on our part. Our rest is never one of idleness, for idleness is sin. It is a rest from one kind of work, namely our six days of toil and sweat, and is to be used for both public and private worship, works of necessity and mercy, and the cultivation of our personal godliness. Our Lord's teaching vindicates this point. He appeals to his Father's continuous activity; he is Lord of the sabbath day. As Lord of the sabbath he was engaged in works of necessity and mercy (Mt. 12:1-13, Lk. 13:11-17, 14:1-6, Jn. 5:1-18). Our works on the sabbath must be gospel works, that is, works done through gospel motives. This is contrasted with the spurious legal activity of the pharisees consisting merely of forms, and outward appearances maintained out of self-regard.

2. *The place given to the Sabbath in the Law*

The first table of the Law (Ex. 20:1-11) has to do with our 'piety', our duty to God; the second table (Ex. 20:12-17) reveals our 'equity'—our duty to man. The Sabbath is found in the first table.

On Sinai the Sabbath commandment (which had been known before) was re-asserted or re-established. How it was re-enforced is important. By the majestic voice of God himself. Not indirectly through the mediator, Moses, but directly, 'God spake all these words saying . . .' (Ex. 20:1-2; 18-21). God came down upon Sinai in sublime majesty (Ex. 19:16-17; 20:18). The giving of the commandment is called a 'meeting with God' (Ex. 19:17). Jehovah took that responsibility himself. His infallible finger wrote the 'ten words' (Ex. 31:18, 32:16; Deut. 5:22; 10:1-4).

There are certain unique marks connected with the fourth commandment. It is the longest of the commandments. It is also the only commandment

with a solemn memento, 'Remember' (Ex. 20:8). There is also a singular pleasantness and a remarkable generosity in the commandment, namely our allowance is greater than that of Jehovah! He gave us six days, he took one! (Ex. 20:9). The preservation of the fourth commandment is another quality. It was part of the moral law placed in the ark which was housed in the Holy of Holies in the temple (Ex. 25:16, 21-22; Lev. 16:2-17; Num. 7:89; Heb. 9:3-4). Finally to show us how honourable the commandment is two fatal penalties were associated with irreverance for his law. All unlawful touching of the ark where the commandment was kept incurred the death penalty—1 Chronicles 13:9-11. All unlawful looking into the ark incurred the death penalty—1 Samuel 6: 19-20.

3. *The Sabbath distinct from ceremonial laws*

The ten commandments are distinct from the Jewish political and ceremonial laws. These laws are about 'rights' and 'wrongs'. They were binding upon Israel 'as Israel' alone. These laws ceased forever when the Old Testament forms were fulfilled in Christ and when the nation of Israel was dispersed. They were shadows of better things to come. But the fourth commandment is distinct in that it is unchangeable and morally binding upon all universally. It is a creation ordinance and not Mosaic in origin. The desolation of Moses' laws did not repeal it.

4. *The Sabbath a moral and positive Commandment*

By 'moral' I mean, we are obliged and compelled to obey it, because the commandment is founded upon permanent ground (Ex. 20:11). By 'positive' I mean, the fourth commandment finds its basis in the will of the Creator and Redeemer. That will is not secret but revealed (Ex. 20:1-2). We are never commanded to obey the 'secret' will of God, for the simple reason that we do not know it! (Deut. 29:29).

According to Exodus 20:10, the 'stranger' is a non-Jewish person. The stranger was banned from eating the passover and excluded from many other privileges in Israel. But the holy Sabbath was binding upon him. Why? Although he was a stranger among the Hebrews, he was a creature of God—an image bearer of God; and, is it not the universal duty of all men to worship and serve the Creator? (Eccles. 12:13-14; Rom. 1:24-25). Can worship be publically conducted without a stated day? Has not divine authority fixed one day in seven? Where there is no Sabbath, there is no Christianity.

5. *The reasons given for its observance*

According to Exodus 20:8-11, there are two reasons given. The first is the holiness of the Sabbath: 'keep it holy'; 'God hallowed it'. The word 'hallowed' means to set apart for holy use, to sanctify. The sabbath

must be set apart for sacred purposes. The same word is translated 'sanctified' in Gen. 2:3. Moses sanctified the people (Ex. 19:14). The sons of Aaron had to be sanctified for the work of the tabernacle (Ex. 29:44; Lev. 8:10, 15, 30; 2 Chron. 7:7; 29:17; Ezek. 44:19, 24). We cannot do on the Sabbath those things which are legitimate in themselves on other days.

The second reason is what Thomas Watson calls a 'momento'. We are apt to forget what God says. To enforce upon our minds and consciences the sacredness of the rest, God annexed a momento to it. We must imitate him. He ceased from work and so must we. If this is to be done we must employ foresight. Get your petrol bought and ironing done on Saturdays! Complete your purchasing of foods and other necessary provisions. If possible go to bed early Saturday night to avoid over-tiredness on the Lord's day. Jumping out of bed and rushing into God's presence without due preparation dishonours him.

(*To be continued*)

Editorial *continued*

need to reflect upon the effect they have upon other people, believers and unbelievers. No credit comes to Christ's kingdom when outsiders observe of some professors of Christianity that they are nearly always morose, negative and disparaging in their attitude. There are those who by nature are pessimistic and who always incline toward depression. Believers who have a melancholic disposition, and more especially those who have not, but who indulge in hyper-criticism and negativism need to meditate much on the positive aspects of God's providence and redemption. They should cultivate a thankful and contented attitude. It is written of David that when he was suffering tremendous trial and crisis that he encouraged himself in the Lord (1 Sam. 30:6). He did not sink in self-pity or resentment. When God himself is the believer's shield and exceeding great reward it is hard to understand how joy can be absent. Yet it is to be observed of some professors that their capacity to be poorly and miserable seems endless.

Like the church in the wilderness many churches today have little encouragement apart from that inestimable, essential and grand accomplishment of the progressive sanctification of the members. Many churches not only in lands of persecution but also in the West are like Smyrna, struggling yet faithful and persevering amidst affliction of some kind or of many kinds. Glorious is the Lord's assurance of approbation to such. Whatever our own position we should develop a capacity to pray more and more for causes other than our own and to rejoice in the blessings of others. Paul was elated by good reports which came from time to time (2 Cor. 7:13). Let us rejoice in the Lord always and also in those encouragements he is pleased to bestow upon churches in different places.

Drew Garner served in the United States navy during the war. He entered the Baptist ministry as a young man. Within the space of one week which was packed with extraordinary providences both he and his wife came into the doctrines of grace. For the past nine years he has pioneered a Reformed Baptist church in Houston, Texas, which has become a well-grounded and influential church.

B. H. Carroll, Baptist Luminary of the South West

BENAJAH HARVEY CARROLL WAS BORN AT CARROLLTON, MISSISSIPPI, 27th December, 1843. He was one of twelve children.

When he was five years old, his parents moved to Arkansas. In 1858, just before the Civil War, they moved to Burleson County, right in the heart of Texas.

'B.H.,' as he was called, entered Baylor University when he was sixteen years of age. Baylor was then located at Independence, Texas.

A couple of years later, the Civil War was raging. 'B.H.' enlisted in the Texas Rangers to help guard the frontiers from Indians and other attacks. After serving one year in the Rangers, he joined the Southern Regular Army in 1862. He was assigned to the Seventeenth Regiment of the Texas Infantry. He was wounded fighting the Northern troops in the State of Louisiana. One leg was permanently wounded and as a result he limped the rest of his life. He was discharged after he was well enough to struggle home.

When he made it back to Texas, he was in a terrible mental state. To add to his distress, he had become an embittered sceptic. Could a man be saved in this state? His father died without knowing that 'B.H.' would later be saved. But his mother never gave up.

A protracted meeting was being held in his community in 1865. Excitement was sweeping the place. Finney-type soul-winning was the vogue. 'B.H.' had experienced this before the war and even joined the Church, but later asked that his name be removed from the roll, because he had not experienced anything. His mother prevailed upon him to go to Church just one more time. 'B.H.' gives us an account of this in a famous sermon he preached, 'My Infidelity and What Became of It'. He went to the 'just one more service' and then continued to go until the series of meetings ended. The last sermon had been preached, and the benediction

said, and the people were going home. Let us hear from the aforementioned famous sermon . . . 'a few ladies only remained, seated near the pulpit, engaged in singing. Feeling that the experiment was ended and the solution not found, I remained to hear them sing. As their last song, they sang:

O Lord of rest, for thee I sigh,
When will the moment come
When I shall lay my armour by,
And dwell in peace at home?

The singing made a wonderful impression upon me. Its tones were as soft as the rustling of angel's wings. Suddenly there flashed upon my mind, like a light from heaven, this scripture: "Come unto me all ye that labour and are heavy laden, and I will give you rest." I did not see Jesus with my eye, but I seemed to see him standing before me, looking reproachfully and tenderly and pleadingly, seeming to rebuke me for having gone to all other sources for rest but the right one, and now inviting me to come to him. In a moment I went, once and forever, casting myself unreservedly and for all time at Christ's feet, and in a moment the rest came, indescribable and unspeakable, and it has remained from that day until now.

'I gave no public expression of the change which had passed over me, but spent the night in the enjoyment of it and wondering if it would be with me when the morning came. When the morning came, it was still with me, brighter than the sunlight and sweeter than the song birds, and now, for the first time, I understood the scripture which I had often heard my mother repeat: "Ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands" (Isa. 55:12).'

When he returned home that night his mother recognised instantly that he had found the Lord. He spent the night at her bedside reading Bunyan's *Pilgrim's Progress*. He says that, 'when I came to Beulah Land, from which Doubting Castle could not be seen no more forever, and which was in sight of the heavenly music, my soul was filled with such rapture and such an ecstasy of joy as I never before experienced. I knew then as well as I know now that I would preach; that it would be my life-work; that I would have no other work'.

In 1866, he married Ellen Bell. To them were born nine children. After the death of his first wife he married Hallie Harrison in 1899. To them was born one son.

After his conversion, he preached in Burleson County and taught school for three years to pay debts he had incurred during the war. He served as pastor of Providence Baptist Church in Burleson County and New Hope Baptist Church in McLennan County. These two country churches were blessed by the ministry of such a man. In a couple of years he had become well known as one who would make his mark.

In 1870, he was called to the First Baptist Church of Waco, Texas. At this time, Baylor University had been moved there. The first Baptist Church met nearby.

Perhaps at this point a description of Dr. Carroll should be given. Dr. Jeff D. Ray who had stayed in Dr. Carroll's home three times over extended periods has written perhaps the best biography of Dr. Carroll. He says that Dr. Carroll was the best looking and most handsome man he ever saw. He was six feet four inches tall, with fair skin and blue eyes. In his later days he wore a long white beard. Dr. Ray says that he had walked down a street with him and literally saw people stop and turn around and take a second look at Dr. Carroll. Yet Dr. Carroll was a timid, quiet man all his life. His presence captivated men.

Dr. Carroll pastored the Church from 1870 till 1899. In those 29 years, the Church grew from a small frontier church to a sophisticated university and city church. Many were converted and grew in the knowledge of Christ.

Dr. Carroll, since he was in a frontier situation did more than any other pastor to make the Southwest and Texas a Baptist region. In fact, the percentage of Baptists to the population is higher in Texas than any other region of the world.

Dr. Carroll in his preaching and teaching always used the adage, 'The New Testament is the law of Christianity. All the New Testament is the law of Christianity. The New Testament always will be all the law of Christianity'. He preached expository sermons filled with scriptures. He read many texts before he preached and all were fitted into the sermon. He was known to preach for two hours on special occasions and the people would cheer for him to preach longer.

His doctrine was Calvinism. The best way to illustrate his teaching is to turn to his Commentary on Acts 13:48 and quote: 'The last clause of verse 48, which reads thus: "as many as were ordained to eternal life believed," needs some explanation. When I was a young fellow and had not imbibed the doctrine of predestination, I wanted it to read, "and as many as believed were ordained to eternal life". Perhaps that is the way you want to interpret it. Dr. Broadus said, "Let the scripture mean what it wants to mean", and you let that passage stand—ordination to precede eternal life. Paul, in Romans 8 gives us the order. Many modern people do not believe it. We seldom ever hear anybody preach a sermon on it. I heard a strong preacher once say, "I just can't believe it". Romans 8:29 reads, "For whom he foreknew, He also foreordained to be conformed to the image of His Son—and whom He foreordained, them He also called: and whom He called, He also justified". Justification comes at believing. So unless that passage reads, "As many as were ordained to eternal life believed", it would break Paul's chain all to pieces. Settle it in your mind

that salvation commences with God and not with man. If you put it the other way, "As many as believed were ordained to eternal life", then you put man ahead. It is the question after all, Is salvation of grace or of works?'

Dr. Carroll was a doctrinal and practical preacher. He did much visiting of his flock to follow up his preaching. The Church practised discipline. Dr. Ray says that in the time he belonged to the Church in Waco, he never knew a man to be disciplined or excluded from the Church that did not remain a friend of Dr. Carroll's. In fact, many returned to the Church later as a result of Dr. Carroll's love and watchful care.

During his pastorate, Dr. Carroll began to teach Theology and Bible in Baylor University from 1872 to 1905. In 1905, he organised *Baylor Theological Seminary* cooperating with Baylor. On 14th March, 1908, a charter was granted to the Southwestern Baptist Theological Seminary under the leadership and presidency of Dr. Carroll. The Seminary was separated from Baylor and moved to Seminary Hill, Fort Worth, Texas, in 1910. Dr. Carroll moved to the new campus with just one building to be completed. This was a difficult move for Dr. Carroll who gave up an affluent church and a settled home in Waco to move to Fort Worth. Dr. Carroll died just four years later on 14th November, 1914, and was buried in Waco.

Today, Southwestern Seminary is the largest seminary in the world. It has three schools with a total enrollment of over 3,000 students. The Seminary has the largest theological library in the world. The author of this article attended Southwestern from 1950-1953, and not once did he hear a professor tell us that Dr. Carroll was a thorough-going Calvinist. We did hear that he was post-millennial. Many of the old professors who taught with Dr. Carroll were Calvinist. One of the young students who attended in the early thirties was Rolfe Barnard. Rolfe there heard and learned Calvinism. In the early fifties, Barnard started preaching Calvinism across our Southland. Today the Reformed Baptist movement in the South springs from Rolfe Barnard's labours. There is a link then with Dr. Carroll. It would certainly rejoice his heart to see the revival of interest that there is in the doctrines of grace today. I am persuaded that the Lord will prosper his truth again as he did in the life of B. H. Carroll.

The first in a series of articles by the Editor

Reformation of the Eldership

A DISCOVERY OF THE DYNAMIC OF NEW TESTAMENT ELDERSHIP IS ONE OF the most urgent needs of the churches today. The subject is not removed from that of revival. Some evangelicals have been seeking revival through evangelism, thinking that the Church will be revived through the addition of converts. Glory and joy result from new converts but with the gladness comes added responsibility of pastoral care and teaching. Evangelism is our responsibility until the end of the age but we should never concentrate on one area of the Church's life at the expense of another. If churches are weak, ill-taught, lacking in discipline and carnal in outlook they are not likely to be effective in evangelism and will be poorly equipped as a place of nurture for spiritual babes. We should aim at a spiritual, mature and inspired leadership as well as a godly, well-disciplined, dedicated and well taught membership. I believe that the Lord will send revivals again and that one of our responsibilities is to prepare for them by providing homes for new converts in which they can be nurtured and built up. It is imperative therefore that the practice of eldership be revived and that the difficulties (and there are many) be analysed and overcome gradually with patience. There are those who are content with traditional forms of Church government. They are opposed to change and hostile to the concept of eldership. They believe that different forms of Church government are available and that churches are free to opt for the form that suits them best.

Can it be proved that there is only one office of authority in the Church of Christ? Can it be shown that all other offices, such as popes, cardinals, archbishops, captains and colonels are positions made by man and are without scriptural warrant? Deacons are important but it does not belong to their office to oversee or rule in the churches. Elders alone have authority to rule. Can that be demonstrated? I believe that it can. But it requires an examination of every New Testament Scripture bearing on the theme. Such an examination will show that the various expressions all refer to the same office of elder. From these passages the responsibilities of the elders can be established. Before embarking on a textual survey examining every statement on the subject to be found in the New Testament it will be helpful to enlarge on the theme by focussing our thoughts on the Lord Jesus Christ and the provision he needed to make for his people. In the person and ministry of Christ we anticipate the provision of elders whose responsibility would be to teach and care for the flock.

We will proceed therefore as follows:

1. *Eldership anticipated*
2. *A survey of New Testament statements*
3. *The responsibilities of the elders summarised*

To find the dynamic of eldership, its centre, its power and its efficacy we look to Jesus Christ the head of the Church.

1. Eldership anticipated

Eldership is anticipated inasmuch as our Lord would hardly leave his people, redeemed at such infinite cost to himself, without adequate care. As a gift to his people he has provided the most suitable offices for the establishment of the Church namely, apostles, evangelists and prophets. Following that, for the teaching, nurture and oversight of the Church to the end of this age he has provided elders which is the same as pastors and teachers (Eph. 4:1-16).

Christ the chief shepherd

The whole concept of eldership is comprehended in seeing Christ as the *good* shepherd from whom all goodness is mediated, as the *great* shepherd caring for all the sheep and as the *chief* shepherd guiding all the under-shepherds. All the needs of believers are met in the person and work of Jesus Christ the only mediator. He is prophet, priest and king to his people. These aspects of his ministry being summed up in his being the Great Shepherd of the sheep. As a shepherd pastors his sheep, so Christ meets every pastoral need of his people. The direct and practical agency of the Good Shepherd in providing for his people is found in the elders (under-shepherds) who will give account to Christ for their care of the flock. Christ's offices of prophet, priest and king find expression in the elders who are to teach, pray for and rule the flock. Believers are to look to their elders for scriptural and spiritual teaching, prayer, sympathy and guidance, as well as the maintenance of discipline in the Church.

The apostle John in the tenth chapter of his gospel presents our Lord's parable of the eastern sheepfold which illustrates the relationship of Christ to both elders and people. The sheepfold has a door. At the door is the porter. At night the sheep are all inside the fold and left to the care of the porter. He is the friend of the shepherds and he knows the flocks. When morning light breaks each shepherd arrives to call his sheep. The sheep respond to the voice of their own shepherd only. They do not heed the voice of a stranger. One after another the shepherds arrive. Each one leads away his own flock to green pastures and still waters.

Our Lord likens himself to the door (the porter) as well as the shepherd. He has oversight over all the shepherds. He is also shepherd to all the sheep.

Jesus Christ is in every sense the Good Shepherd. He calls each sheep by name and leads each one out. The total pastoral care of each sheep is the responsibility of the Good Shepherd. The sheep belong to him. This is a flock which he has bought with his own blood (Acts 20:28). Each sheep is precious. If one is lost he will leave all the others while he retrieves the lost one.

Much care is needed in the shepherding of sheep. They must be fed, protected, led and attended when sick. Specialist care is often called for. There are the ailing, the young, the pregnant, the diseased, the frail and the wounded. How does our Lord care for the needs of all these?

In his exhortation to the elders of the Church Peter gives us the answer to this question. Counting himself as one of the elders Peter makes the following appeal, 'Be shepherds of God's flock that is under your care, serving as overseers—not because you must, but because you are willing, as God wants you to be; not greedy for money, but eager to serve; not lording it over those entrusted to you, but being examples to the flock. And when the Chief Shepherd appears, you will receive the crown of glory that will never fade away' (1 Pet. 5:1-4, N.I.V.). The Chief Shepherd is clearly the one to whom all the other under-shepherds, including Peter, are responsible. He will reward the elders according to their faithfulness in shepherding the flock.

The concept of shepherd is one that comprehends the sum total of responsibility of care. This is seen in Psalm 23. If the lord is my shepherd I shall not suffer any want. The thirty-fourth chapter of Ezekiel consists of a reproof of the rulers of Israel for failing in their responsibility as shepherds. The concept of shepherding is peculiarly apt in expressing the duty of civil governors to provide for the people. The neglect by the shepherds in both spiritual and civil government will be made good by the one shepherd, 'even my servant David' who shall be their shepherd (Ezek. 34:23). 'He shall feed them.' The different aspects of his care can be seen as we view him as prophet, priest and king. That order is significant. First he calls them as the prophet from God. Then by teaching them his Word he makes and confirms them as his own. As their priest he ever lives to intercede for them and represent them. Also as their king he takes care of them and protects them by ruling over them, requiring that they walk in the safe ways of holiness and obedience to his will.

Christ our prophet and the elders

All Scripture has been mediated through Christ. He is called *the Word* (John 1:1 and 14). Having mediated the message he does not now cease in his activity of teaching. Christ is present in the preaching of the Word. That is how the apostles experienced it and that is what preachers experience today. Said Paul, 'Christ came and preached peace to you which

were afar off, and to them that were nigh' (Eph. 3:17). 'He that heareth you heareth me,' said Jesus (Luke 10:16). 'My sheep hear my voice, and I know them, and they follow me' (John 10:27).

Christ calls his people through preaching. He dispels their ignorance and turns their darkness into light through teaching. Thus he is their prophet, a prophet being one who comes from God to the people. Having called them he continues to keep them in the right way through preaching and teaching. This is what he meant when he said to Peter, 'Feed my sheep' (John 21:16). Peter in turn exhorted the elders, 'Feed the flock of God' (1 Pet. 5:2). Likewise to the Ephesian elders Paul declared, 'Feed the church of God' (Acts 20:28).

The priority for the elders then is to feed the flock. The provision of a preaching and teaching ministry of excellence is the first responsibility of the elders who should always be conscious of the fact that they must fulfil their ministry in reliance upon Christ as *the* prophet.

Christ our Priest and the elders

A pastor asked this question: 'What is the first indication that a man is beginning to fulfil the function of eldership?' The reply from another experienced pastor was, 'That he feels for, prays for and cares for people as part of his very nature.'

A priest is one taken from among men whose task it is to mediate before God on behalf of men. The priest must be in a position to sympathise wholly with the plight that men are in. He must know what it is to suffer trial and temptation. Moreover he must not be self-appointed. God must call him to the office (Heb. 5:1-4).

Aaron typified the man who has become the one mediator between God and men. He was appointed by God and on his breastplate and shoulder pieces were engraved the names of the children of Israel (Exod. 28). They were borne upon his heart and shoulders. He loved them and was responsible for them. So Christ loves and cherishes his people and bears responsibility for them. He carries their burdens. He ever lives to make intercession for his people and is able to save to the uttermost all those who come to God by him. There is infinite value in his sacrifice (Heb. 10:1-14). There is constant sympathy for the needs and infirmities of his disciples (Heb. 4:15,16). An elder is one who enters intimately into the spirit of Christ's priesthood.

All believers are priests (Rev. 1:6). They have access into the holy presence of God, the most holy place, there to offer sacrifices, not of blood, but of praise. All believers may plead for other sinners and intercede on behalf of fellow saints. But elders or pastors of the church are in a very marked degree priests because of their love and care for the flock, which loving care cannot be fulfilled without a ministry of prayer.

Christ's concern for the lambs is their concern also The elders delight to carry out Christ's wishes in feeding, caring for, curing, protecting and guiding the disciples. This is not possible without intercession. Bearing all the flock upon their hearts the elders are to plead fervently for them all in their differing needs. The role of priest is very real for every true elder.

Christ our King and the elders

The office of Christ as Chief Shepherd in which he has rule over all the under-shepherds and as Great Shepherd in which he exercises government over all the sheep involves authority. To Christ alone belongs supreme right of rule and government. He is disposer of all things, throughout all worlds (Eph. 1:10). All authority in heaven and in earth is given to him (Matt. 28:18). His dominion extends over the universe (Phil. 2:9-11). The same Jesus whom they crucified is made both Lord and Christ (Acts 2:36). Neither is this dominion theoretical. His authority is maintained by the sceptre of omnipotence. Christ can open countries to the Gospel and close them again (Rev. 3:7). His reign at the Father's right hand is a reign which he gradually extends throughout all the earth until his enemies become his footstool (1 Cor. 15:25). He quickens whom he wills. To his voice the called respond. His people are willing to submit themselves to his Kingship in the day of his power (Ps. 110:3).

The kingship of Christ is exerted firstly in dashing the resistance of the rebellious like a potter's vessel, retrieving those whom the Father has given him from the Devil's dominion. Secondly his kingship is exercised in being King over the holy hill of Zion. The holy hill of Zion being the symbol of the city of God, the Church, which Christ has purchased with his own blood. As King the Lord Jesus Christ protects and provides for all his subjects. Christ's kingship is exercised through the ministry of the elders or pastors. Through the preaching ministry of the elders the sheep hear the voice of the Lord and are called into the fold of the Church. His teaching, laws and discipline are likewise expounded by the elders. Through the overseeing elders the believers are shepherded and cared for. When the flock obey their elders, they are submitting themselves to the rule of Christ (Heb. 13:17). When they heed the message sent them through the messengers, they are heeding the message of Christ (Rev. 2:1). When they esteem the elders highly for their work's sake they show esteem for the King who delegates that work (1 Thes. 5:12).

They who despise the discipline of the Church, who spurn the ministry of teaching and who rebel against the authority of the elders are in fact resisting the King. What is this but madness and folly? Granted there are cases of misrule but let those who profess discipleship receive with all humility the exhortation, correction, reproof and instruction from their elders, being thankful that the Lord has provided under-shepherds who watch for the welfare of their souls.

The authority of the elders is authority received direct from the King. True elders are made by God, not by men. The Holy Ghost has made you overseers (Acts 20:28). The elders are fallible men but the faults are not to be made an excuse for despising the office and authority that is theirs, for it proceeds from the King. In other words all will answer to the Lord himself in that great day for the discipline he ordained in the Church of which he is the head.

2. A survey of New Testament statements

REFERENCE	TEXT	WORD USED	COMMENTS
Acts 14:23	And when they had ordained them elders in every church	*presbuteros* (*elder*)	The pattern revealed is a plurality of elders for every church
Acts 11:30	and sent it to the elders	ditto	The funds were sent to the elders not the deacons
Acts 15:4	they were received of the church, and the apostles and the elders	ditto	The apostles were extraordinary and temporary, the elders ordinary and representing a permanent office
Acts 15:6	The apostles and elders came together to consider of this matter	ditto	Apostles and elders exclusively and none other to consider the matter
Acts 20:17	he sent to Ephesus, and called the elders of the church	ditto	This is an important passage as Paul gives a comprehensive description of the responsibilities of the elders
Acts 20:28	The Holy Spirit hath made you overseers	*episkopos* (overseer or bishop)	He uses the term presbyter and overseer or bishop to describe the same office. The words in verse 28 are instructive, hath made you overseers, to feed (poimainein—to shepherd)—the word shepherd is used to describe eldership
I Tim. 3:1-7	If a man desire the office of a bishop—a bishop then must be blameless, etc.	*episkopos*	The qualifications required for the office are described
Titus 1:5-9	That thou shouldest set in order the things that are wanting and ordain elders (v.5) —for a bishop must be blameless (v.7) etc.	*presbuteros*	The qualifications required are described. Again presbyter and overseer are used synonomously as in Acts 20:17 and 28
I Tim. 5:17	Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine	ditto	This text shows that while all elders rule some are particularly and especially involved in the labour of the study

1 Tim. 5:19	against an *elder* receive not an accusation, except . . .	*presbuteros*	In the context he is speaking of the office of elder by which we conclude he is doing the same in verse 19
1 Pet. 5:1-4	The *elders* which are among you I exhort, who am also an *elder*	ditto	Peter gives a description similar to that of Paul (Acts 28) concerning the responsibilities of the elders
Phil. 1:1	to all the saints . . . with the *bishops* and deacons	*episkopos*	whereas in Acts 15:4 only apostles and elders are mentioned, now only elders and deacons. Observe the plurality of elders
Jas. 5:14	Let him call for the *elders* of the church	*presbuteros*	not the *the* pastor, but let the sick call for the elders (note the plural)

so far the two words *presbuteros* (elder) and *episkopos* (bishop, shepherd or overseer) have been cited. Their main function as described by Paul in Acts 20 and Peter in 1 Peter 5 is to teach and oversee or rule. Teaching and overseeing or ruling then we would take to belong to the office of elder. We continue now and consider Ephesians 4:11

Eph. 4:11	And he gave some apostles; and some prophets; and some evangelists and some *pastors* and *teachers*	*poimen* (shepherd, pastor, bishop) *didaskalos* (teacher)	The construction of the language singles out three *extraordinary, temporary*, offices: apostles, prophets, evangelists (such as Timothy and Titus who acted as deputies for the apostles). These offices no longer pertain and as we would expect we have no directions in Scripture as to how such should be recognised or appointed. Pastors and teachers are put together in the sentence construction and refer to the two main functions of the *ongoing* and *permanent* office of eldership in the church
Acts 13:1	There were certain *teachers* at Antioch	*didaskalos*	Today we note the outstanding teaching ministry of teaching elders in some cities or towns. This was the case at Antioch
Rom. 12:7	or *he* that teacheth, on teaching	ditto	The function is referred to and the emphasis is, 'let him be wholehearted about it!'
1 Cor. 12:28,29	Thirdly *teachers*, are all *teachers*?	ditto	The work of teaching was the main occupation of the apostles (Acts 6:4), and is the main employment of teaching elders (1 Tim. 5:17)

Overseeing and teaching are the chief responsibilities of the under-shepherds or elders. But they are those who are noted for taking initiatives, for taking the lead. Hence we consider the following

Rom. 12:8	he that *ruleth* (taking the lead) in diligence	*prostates* (leader)	let the ones taking the lead be diligent about it
I Thess. 5:12, 13	We beseech you brethren to know them which *labour* (taking the lead) among you, and are over you in the Lord, and to admonish you and to esteem them very highly in love for their work's sake	ditto	The word for taking the lead also means to set or place over, hence the AV addition in translation of the phrase, 'and are over you in the Lord'
Heb. 13:7	Remember *them which have the rule over you*, who have spoken unto you the word of God	*hegoumenos* (ruler)	The word for rule here means to rule, guide or govern. Note that the function of rule is again joined with teaching as in Acts 20 and I Pet. 5
Heb. 13:17	obey them *that have the rule over you*, and submit yourselves: for they watch for your souls as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you	ditto	What more solemn authority could be possessed than that given by the chief shepherd who will require an account for the sheep. To this authority of Christ in the under-shepherds the believers are exhorted to submit
Heb. 13:24	Salute all *them that have the rule over you*	ditto	eldership is always referred to as plurality, several, not one
I Cor. 12:28	And God hath set some in the church helps, *governments*	*-kybernesis* (governor)	This word means administrator, one who governs. The word was used to describe the work of a pilot or shipmaster guiding a vessel across the sea.

As far as I can judge all the possible New Testament references have been referred to with the exception of 'the angels' of Revelation chapters two and three. 'Unto the *angel* of the church at Ephesus write.'

The word *angel* means messenger. If some issue has to be discussed which relates to a number of churches it is customary to send a messenger or representative from each church. Depending on the subject an elder or a deacon is sent who will bring back the message or the recommendation of the churches pertaining to the matter in hand. It is not possible to build a single pastor theory on the idea of the messengers.

Conclusions

Having examined the references we can readily see that the following words are synonomous: *Presbyters*, *elders*, *overseers*, *pastors*, *under-shepherds*, *bishops*, *leaders*, *teachers*. Also we can see clearly that there is no other ongoing office of authority in the New Testament.

In each church there were two, three or more such elders and they shared responsibility being equal in authority (Acts 14:23; 1 Tim. 5:17). The matter of authority will be treated in more detail later but from the two previous sections let us now summarise the responsibilities of the elders.

3. The responsibilities of the elders summarised

By observing the ministry of the great Shepherd of the sheep as he delegates responsibilities, and by viewing the statements of the New Testament in perspective, the responsibilities of the elders can be summarised as follows:

1. The comprehensive, overall spiritual care of the flock, watching, teaching, intercession for and ruling.

2. The preaching of the Word of God followed by the application of truth in teaching all members of the flock personally. Paul put it this way: 'Christ, whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus' (Col. 1:28). One pastor cannot possibly do justice to such a task for any but a limited number of people.

3. Giving heed to all the flock by watching over them and praying for them—by organising and encouraging the visitation of the sick, the restoration of the backsliders, the correction of ignorant and the guidance of those ready to stumble. The encouragement of fellowship and integrating into union of all the members. The encouragement of the full use of gifts within the membership.

4. Overseeing the administration of baptism and church membership The preparation of candidates to present to the church and instruction of them in all their responsibilities.

5. The rule of the church with respect to discipline by gradually, lovingly, yet firmly dealing with those who refuse to fulfil their responsibilities, or who are in a state of decline, sin or rebellion. The application of disciplinary measures when it is quite clear that all other means of persuasion have failed.

6. By organising, leading in, and encouraging the work of evangelism in the locality. By supporting the planting of churches at home and abroad and encouraging the work of evangelism in all the world and giving financial support in ways deemed to be most effective and timely.

7. The church being the pillar and ground of the truth (1 Tim. 3:15) the elders are responsible to see that the church has an up-to-date, adequate constitution and comprehensive confession of faith. They are to think in terms not only of preserving the truth intact on paper for future generations but in a living way by training up others who in turn will preach the Gospel and train yet more. In other words elders must have eagle eyes to detect and encourage gifts, praying that future elders will be raised up for the church at home and especially suitably gifted ones who may be sent into all the world at large.

For such a work not a few spiritual and natural qualifications are necessary. What are they? How are elders recognised and set apart? These aspects we hope to develop.

A Stupendous Vision

Henry and Ralph Bouma

The gentlemen shown opposite are Henry Bouma and Ralph his brother. Henry is a minister in the Netherlands Reformed Church. Ralph is a retired wheat farmer. Ralph has expended energy growing wheat on the plains of the state of Montana. The Lord has his own way of making his will known. He indicated plainly to Ralph that there were others who could grow wheat as well as he, and that he must now turn his energies to promoting the most useful and readable Reformed books among the people of America.

Joined by his brother, this modern Moses has his Aaron and together they have not been disobedient to the heavenly vision. What others would have thought impossible they have proceeded to achieve, namely, the selling of books with spiritual content, and all in harmony with the doctrines of grace, in shops of all kinds. Attractive racks have been manufactured. These are taken by travelling salesmen to retail stores. The kind of store is immaterial. What *is* material is the manager's willingness to accept a rack and maintain it, keeping it attractive and supplied with different titles. The work is not one year old but the number of men involved as full-time salesmen is increasing steadily. One man, newly begun, was distressed when a shopkeeper treated him as if he were a polecat and told him to remove himself and his wares as quickly as possible. He 'phoned home base to relate this sad tale of misadventure. I do not know whether it was Moses or Aaron who answered but instructions were uncompromising! Keep moving! It turned out that an unusually warm welcome awaited the pioneer salesman at the next store. Said the proprietors, 'We are so tired of shallow books, this is the very thing we have been longing to see!'

Supermarkets, drugstores, retail-shops of all kinds—even 'Truck Stops' are approached. 'Truck Stops' are facilities for truck-drivers to halt for food, maintenance of vehicles, etc. Such places are notorious for the sale of salacious literature. The establishment of a 'Reformed book rack' (imagine such a thing twenty years ago!) was a dramatic experiment indeed! Truckers are not the literary men of our age. They are not the type to have *The Times* and *Daily Telegraph* sticking out of their overalls. They are *Daily Mirror* and *Sun* men. Would they even peruse, let alone buy, a single volume telling of the lives of Christians and what they believe? After thirty days the salesman returned. Forty-five books had been sold!

Henry and Ralph are not ignorant country-bumpkins. They know the necessity of efficiency, good business ethics, the meaning of profit and loss and especially the principle and cost of hefty capital investment to get a first-rate business off the ground. The risk of severe loss is enormous. 'Don't you know,' I said to the brothers Bouma, 'that the natural man does not relish the things of the Spirit of God!' 'We are Calvinists too,' they replied, 'and we know what we are up against, but God has his time and we believe he is creating the appetite for better things in our country.'

Henry and Ralph

God bless America! She has been blessed amazingly in her remarkable history. There is no land under the sun to compare with her for freedom and encouragement to enterprise and hard work for a fair reward. May the brothers Bouma be blessed. And may our own poor diseased land be blessed too. It has been reported in the press that the malaise is so bad that in the manufacturing industries it takes two British people to produce as much as one German or one American. (Such generalisations are contested. Some say it is due to out-of-date machinery.) Over the last twenty-five years Britain has moved from first to fifth in the world's shipbuilding industry, from third to eighth in steelmaking, from the third to twelfth in economic ability and is the world's biggest borrower.

Yet when it comes to free grace one American described England in recent years as having become 'the holy land'! The trouble is that many free grace people here are too inhibited and many of the preachers too heavy with too little application and far, far too little evangelism. And many of them are out of touch with the common people.

Surely if God revives the fifty States of America then the world at large will feel the impact. Hitherto we have felt much from the U.S.A. that is shallow. A change may be on the way. We can ignore absurd optimism such as that expressed in *Newsweek* magazine which recently claimed that one out of every three Americans was born again. On the other hand let us view the present opportunities with thanksgiving.

We hope that Henry and Ralph will be like Moses and Aaron of old inasmuch as in their particular calling they lead in bringing the people from the worst books to the best. When we have Christian book racks in our supermarkets all over Britain we will know we have entered a better day and when the same applies to Russia and China we will know that the Son of God's right hand is exerting his power to the full, just as the Father promised he would! (Ps. 110:1; Ps. 2:8; Heb. 1:3,13; 10:12,13; 1 Cor. 15:25).

Well-formed or Deformed Theology?

The question of balance in theology is every bit as important as that of content. Sound doctrine involves not only correct judgment on the various tenets that together make up the total structure of Christian belief but also a proper appreciation of the relationship sustained by each of these constituent elements to the others. A man may possess all the members of his body in perfect working order but if, instead of being joined to the end of his trunk, his legs are located as appendages to his elbow-joints, the result is a monster. A theology misconstrued is like a car with all its parts but with the wheels on the roof. By a single misconstruction it is possible to become completely immobile. So too a man may give his wholehearted assent to the Reformed Faith and yet, through mistaken emphasis or misplaced perspective, the result is far from being a thing of power and beauty but is instead a theological monstrosity. Such is an ever-present danger and too common reality when the question of predestination and election is considered.

Frequently in Reformed circles the eternal decree of God (the decrees of election and reprobation viewed as a unity) is used as the central governing principle in theology. All that occurs in history, whether the accomplishment of redemption by Christ or its application by the Holy Spirit, is then seen as either determined, governed or qualified by that decree. The end result is serious distortion in a whole range of

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Bob Letham recently returned from Westminster Theological Seminary, where he obtained an M.A. and a Th.M., but more important, and infinitely more valuable, a delightful Christian wife! While in America he assisted Al Martin at Essex Fells, having previously worked from 1971-1973 as Assistant Minister to Peter Lewis at Hyson Green, Nottingham. Likewise, he has helped in the exposition of the Word at Cuckfield when visiting his father in the area. Bob's hobby during summer is cricket but he does not score runs fast enough which made his omission from the M.C.C. team at present touring India certain! While they play in the heat he labours in the icy clime of Scotland earning a Ph.D. at Aberdeen University. His academic career began with graduation from Exeter University in 1969 with an honours degree in Politics.

In most parts of the evangelical world the doctrine of the sovereignty of God has been neglected with disastrous results. When that truth is eventually recognised it must be restored in an harmonious way. Brother Letham's warning to avoid deformation is welcomed.

very crucial areas of faith and practice. Let me explain this in some detail.

Our attitude to people around us, to our responsibilities in business and the community, to politics and the arts is to a large extent shaped by our assessment of where the world stands in relation to God. Is society irremediably bad? Is it so given over to depravity that the Christian can do nothing but retreat from involvement with it, so abandoning it to the wrath of God? Or, alternatively, are there evidences of God's good gifts to be seen so that we can view it as territory to be conquered by the comprehensive application of the Gospel in every area of its life? In short, does God have any favourable attitudes to the non-elect such that the temporal blessings that they enjoy can be seen as manifestations of his love and grace? The thinking that I outlined above would answer the last two questions in the negative. Since, in his infinite wisdom, God has determined to leave the reprobate in their sins and has declined to extend to them his saving grace (which none of us in any case deserve) the conclusion quite naturally follows that he cannot therefore have any attitudes of grace towards them. True, he makes the sun to rise on the evil as well as on the good[1] and sends rain and fruitful seasons irrespective of the faith of the recipients.[2] But that tells us nothing of God's *attitude*, it is argued. Indeed, the blessings of health, wealth, food and education are seen, in reality, as inflictions of his judgment since the wicked are left even more inexcusable for their impenitence. Therefore, these are not so much blessings as a curse.

Another area in which this scheme of thought finds pointed expression is that of Gospel proclamation. Jehovah has unalterably determined to save some and to abandon others to sin and perdition. Therefore, it is concluded, we cannot say that he sincerely offers salvation to all men without exception. God does not offer eternal life to those from whom he has decreed to withhold it. The application of statements such as in 2 Peter 3:9, which declare that he is not willing that any should perish but that all should reach repentance, is then of necessity restricted to the elect. We can preach the Divine *command* for all to repent but we are unable to say that he *offers* salvation to them. The preaching of the Gospel is therefore governed in its scope by the eternal decree.

Already it is evident that I am writing about the views frequently described by the term 'hyper-Calvinism'.[3] There is more at stake in this issue than merely a difference over a number of individual or isolated points of dogma. A whole way of thinking is involved. The distinctive positions adopted by exponents of this approach are essentially symptoms of an attitude of mind or a way of theological reasoning. As the vast bulk of an iceberg is below the water-level so the real heart of this viewpoint is one which lies below the surface, shaping and moulding what is more readily visible. Its essence consists more in *method* than in content.

In a word, the thinking that I am describing uses the fact of God's predestinating purpose as the

basis for viewing the rest of biblical truth. The implications of the decree are worked out with rigorous logic and a chain of deductions produced which mould and shape thought on a whole range of directly practical issues. The procedure runs, '*because* of sovereign election, *therefore*. . . .' Now this *may* be a legitimate procedure in certain instances but that is not the question at stake. What is involved is the use of this pattern of deduction as a *central governing principle* in our theology. We ought seriously to ask how far this thinking finds support in Reformed theology and, far more important, in Scripture.

The place of the decree in Reformed theology

Here is an immensely complex subject. We have no time for anything more than a cursory survey of the most crucial statements. We shall start by considering Calvin's *Institutes of the Christian Religion* in its final, definitive 1559 edition. Calvin regarded this work as embodying the essence of his theology in a way which his commentaries and sermons did not. It consists of four books, each of which together form a coherent unity.

Book I—the knowledge of God the Creator
Book II—the knowledge of God the Redeemer in Christ
Book III—the way in which we receive the grace of Christ
Book IV—the external means or aids by which God invites us into the society of Christ and holds us therein.

Calvin's purpose was transparently God-centred, soteriological[4] and biblical (he patterned the work after Paul's Epistle to the Romans).

The important thing for us to note is that Calvin did not discuss the doctrine of predestination early on in the *Institutes* under the doctrine of God. Rather, he delayed a considered treatment of the matter until the end of Book III. Throughout Book III, Calvin addressed himself to soteriology, dealing with justification, the nature of saving faith and questions concerning the life of the Christian, including his battles with, and conquest of, temptation and adversity. Then, and only then, did he introduce a discussion of predestination and election. Moreover, his intent was decidedly practical and pastoral. The decree was introduced in order to assure and comfort the believer. There was no question of its being employed as a means of speculation, still less of its being the basis of his thinking on the rest of theology. He was aware of the great dangers attendant upon the doctrine, urged care and delicacy in handling it and called it the *decretum horribile* (awesome decree). The very fact that Calvin delayed detailed consideration until such a late stage in the work should kill stone dead any ideas that he adopted as a governing principle the '*because* of sovereign election, *therefore* . . .' mentality.[5]

If we were to travel onwards in time about a century and to consult the *Westminster Confession of Faith* (1647) we would come to very similar conclusions. True, much Reformed theology after Calvin has been criticised for

following the more rigidly predestinarian line of Beza and Zanchius. Certainly the Confession gives greater prominence to the decree than did Calvin, placing it in Chapter III, immediately after the discussion of the nature of God in Chapter II and before any consideration of questions of soteriology. However, an excessive emphasis on predestination was avoided by the balancing factor of the covenant which stands prior to the chapters on soteriology and roots the thing firmly in time and history. We have to remember that in Calvin's day the covenant concept was still in an infant and formative stage but by the 1640s it had been extensively developed and was, indeed, commonly used as the organising structure of theological thinking. Again, Amyraldianism[6] was posing a threat to the Reformed churches (Amyraut's books were even being read by some Divines during the official proceedings of the Assembly). A stand had to be taken against the threat which this posed to the sovereignty of the Divine decree. There is no evidence, however, that in the *Westminster Confession of Faith* the central governing principle is '*because* of sovereign election, *therefore* . . .' argumentation.

At this point, it is striking to reflect on the pronouncements of the *Synod of Dort* (1618-19) which proscribed the views of Arminius and the Remonstrants. Faced with a clear-cut threat to the decree, which the Remonstrants claimed was not based on the sovereign will of God but on foreseen faith and was to be viewed as conditional upon faith and obedience, the Synod[7] might easily have reacted by the construction of a rigid deterministic system in which successive deductions were made from the basis of the decree. Indeed, Dort has frequently been heavily criticised for doing precisely that. However, such criticisms rest upon a set of misapprehensions. The decrees and canons promulgated by the Synod are exceptional for their mildness and for their eirenic spirit. This is evident on the question of the extent of the atonement. In the Divine *intention* the atonement was limited to the elect and is *efficacious* only for them. In terms of *value*, however, Christ's death is *abundantly sufficient* to expiate the sins of the whole world.[8] This great fact is used as the basis for the world-wide, universal and promiscuous preaching of the Gospel, both in terms of promise and command.[9] If any did not repent this was not due to any lack or defect in Christ's sacrifice (or, we may infer, in the Divine decree) but was wholly to be imputed to themselves.[10] If one thing is clear, Dort was not prepared to give confessional support to predestinarianism as a *governing principal* but was concerned to mould its statements in terms of moderation and of biblical perspectives.[11]

'The whole Reformed tradition wanted to emphasise that the purposes of God are being worked out in nature and in history and that they will be frustrated by the intractability of neither.'[12] This was not the same as reducing the events of nature and history to a merely mechanical outworking of that purpose. Nor was it to be construed as viewing the events of time and history from a primarily non-temporal perspective.

The place of the decree in Scripture

Here is the hinge upon which the question ultimately turns. Concerns of space will restrict analysis to two of the most important contexts in which the doctrine of sovereign election is found.

Romans 9

Here Paul eloquently expounds the determinate purpose of God in salvation, whereby he sovereignly bestows mercy on, or hardens, whom he will. This is no place to argue that the election and rejection of individuals is involved. That is our conviction and the demands of the context would support it. What we want to know is the place which Divine election occupies in Paul's thinking. The *Epistle to the Romans* is nothing other than a summary of the Gospel. Luther and Calvin were not alone in recognising that one has to appreciate this letter in order to understand the Gospel correctly. This being so, we cannot fail to be struck by the position which Paul gives the doctrine. It is preceded by his treatment of man's sin and guilt, of Christ's atoning death, of justification by faith, of sanctification, of the believer's relationship to the Law and the work of the Spirit. If Paul were to reason throughout from the decree to its historical outworking we would expect his discussion of election to be introduced at a far earlier stage in the proceedings. Its relatively late arrival argues against its possessing determining significance. If we were to ask what was the central theme of Romans, justification by faith would not be far from the truth.

All this is underlined when we ask what is Paul's *purpose* in writing of sovereign election. Clearly, the introduction of the theme from 8:28f serves principally to undergird the Gospel message and to provide assurance for believers that since God's purposes never fail we can be joyfully confident of our ultimate destiny. Nothing can overthrow our faith or frustrate God's grace. Conversely, Paul's use of the doctrine also has the intention of humbling the pride of man. Beside the sovereign God he is nothing (9:20) nor has he the power to save himself (9:15-16). His only hope is the mercy of God, in whose hands his destiny lies. The end result is to bring man to prostration and worship before his God (11:33-36).

There is no evidence that Paul uses the doctrine of sovereign election in Romans as a principle from which to deduce all sorts of logical implications affecting the rest of his theological thinking. The only possible exception, 8:29-30, fits into the same overall framework, its scope being that of comfort and assurance to the people of God.

Ephesians 1:4-5

Paul's extensive account of the blessings believers enjoy begins with election and predestination. Clearly, he traces the Christians' privileges back to the ultimate source, the eternal purpose of God. *God* saves sinners and none can thwart his plans. However, the underlying and unifying factor which binds all the several blessings together is not the decree. Nor is it even to be sought in the Trinitarian character of salvation; election and foreordination by the Father (vv 4, 5), redemption by the Son (v 7) and sealing by

the Spirit (vv 13-14). The pervasive and dominating bond which cements all together both here, throughout Ephesians and in the entirety of Paul's theology is union with Christ. How is election viewed (v 4)? It is *in Christ* (ἐν αὐτῷ). In what way is redemption qualified (v 7)? It is *in Christ* (ἐν ᾧ). How does Paul describe God's purpose (v 9)? It is *in Christ* (ἐν αὐτῷ). What is the ultimate goal of redemption (v 10)? It is that all things be summed up *in Christ* (ἐν τῳ Χριστῷ). In what manner have believers obtained their heavenly inheritance (v 11)? *In Christ* (ἐν ᾧ). In connection with what were we sealed with the Spirit (v 13)? In relation to our *union with Christ* (ἐν ᾧ). How is salvation described in Ephesians 2? Being *made alive with Christ* (v 5), being *raised with him, sitting with him* in the heavenlies (v 6). And so we could go on. . . . There is neither time nor space for us to write of the rest of Paul's letters, of Peter's too, in which we would find this theme of union with Christ in his death and resurrection to be the principle structuring concept.[13]

Clearly, in Ephesians 1 election is *not* the governing idea. Nor is it so anywhere else. Where it occurs in the context of Ephesians 1 it is centred firmly on Christ. Its purpose is again to encourage and assure the people of God as also it humbles the wicked. It serves to undergird, not to dominate, the Gospel message.

You see, the biblical writers did not operate with the logic of the modern Western man. Their thought and purpose was different. And it is *their* structure of thought that we must penetrate before we can hope to have a properly balanced theology ourselves. We must affirm that the doctrine of the decree of election and reprobation is not disclosed in Scripture as the starting-point for a chain of deductivistic logic running independently of, or contrary to, the import of the biblical contexts. All hyper-Calvinistic thinking fails to do justice to this very point. Indeed, even on its own terms it is riddled with inconsistencies. For instance, if God has no attitudes of favour towards the non-elect because he has decreed to leave them in their sins, why does he not have no attitudes of disfavour towards the elect on the basis of his decree to save them? Moreover, such a mentality serves to eclipse the real force of covenant history (which is right at the core of the Gospel), it can blunt the challenge of Scripture to lead a life of faith and obedience and undermine the importance of the transition from wrath to grace (since the decisiveness of the present moment is minimised). What happens in history is merely the outworking of what has already been irrevocably decided. So, too, Christ simply carries out what has already been finally settled and the central focus of attention shifts from the Cross to eternity. In short, this approach veers dangerously close to a docetic[14] view of history and redemption.

I am not pleading that the argument '*because* of sovereign election, *therefore* . . .' is in itself necessarily biblically illegitimate. What I am stressing is that as a *governing principle of theology* such reasoning is far removed from that of Scripture. And the result

is a serious theological deformation.

Of course we maintain sovereign election, definite atonement and everything which stresses the sovereign character of God's grace. We believe that in doing so we are being faithful to Scripture. At the same time, however, we ought to realise, both in our thinking and preaching, the decisive importance of the history of the covenant as God progressively makes it known and brings it to fulfilment in the death and resurrection of Christ. A theology centred in the covenant and in Christ is necessarily a balanced theology for the very reason that it is a truly biblical theology.

We live in chronically perplexing times, in the face of which the Christian church openly displays its confusion. The Reformed Faith affords the only consistent foundation for the church and offers the only lasting framework for order, freedom and justice in society, its continued progress being a source of much hope for the future. Yet a great danger facing the Reformed churches is a relapse into the arid, speculative mentality that I have described. *At all costs we should avoid this trap.* Let us follow the Biblical balance shown by Calvin. Let us recapture the dynamic of a theology centred in the covenant and in Christ.

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[1] Matthew 5:45.

[2] Acts 14:17.

[3] The most eloquent spokesman in recent years for this position was Herman Hoeksema.

[4] Soteriology is the doctrine of salvation.

[5] See also Herman Bavinck, 'Calvin and Common Grace' in *The Princeton Theological Review*, Princeton, N. J. (1909), VII, 437-465, esp. 452f and J. I. Packer 'Calvin the Theologian' in *John Calvin* ed. G. E. Duffield (Appleford: The Sutton Courtenay Press, 1966), 149-173.

[6] Moyse Amyrant taught in the French Reformed theological school at Saumur. In essence he taught that Christ died for all men without exception but God, foreseeing that all would not repent and entrust themselves to Christ, elected some. Although B. B. Warfield was to classify Amyraldianism as inconsistent Calvinism in *The Plan of Salvation* (Eerdmans, 1972), the threat to the Reformed churches was nonetheless real. Additionally, Chapter I of the Confession, on Scripture, should be seen against the backcloth of the critical approach to Scripture developed at Saumur.

[7] The single body most representative of international Reformed opinion, consisting of delegates from all the major Reformed churches excluding the French, who were unable to attend owing to domestic repression.

[8] Chapter 2, article 3 of the *Canons of the Synod of Dort.*

[9] Chapter 2, article 5 of the *Canons of the Synod of Dort.*

[10] Chapter 2, article 6 of the *Canons of the Synod of Dort.*

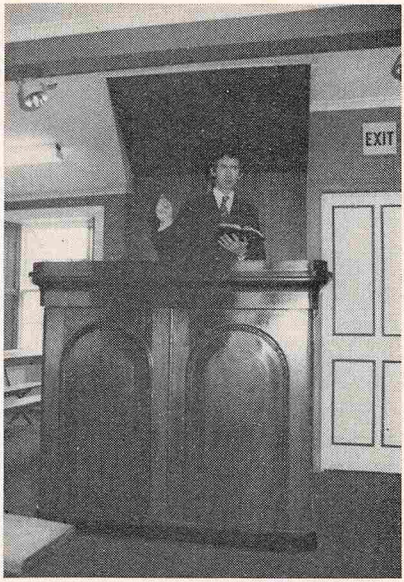
[11] For an extensive discussion of Dort in relation to the contemporary debates amongst Reformed dogmaticians on the question of the atonement see an important recent dissertation; W. Robert Godfrey 'Tensions within International Calvinism: The Debate on the Atonement at the Synod of Dort, 1618-19' (unpublished Ph.D dissertation, Stanford University, 1974).

[12] John H. Leith *Assembly at Westminster: Reformed Theology in the Making* (Richmond, Va: John Knox Press, 1973), p. 89.

[13] See for further reading:
Geerhardus Vos, *The Pauline Eschatology* (Eerdmans 1972).
H. N. Ridderbos, *Paul: An Outline of his Theology* (Eerdmans 1975).
John Murray, 'Definitive Sanctification' in *Calvin Theological Journal* (April 1967, pp. 5-21).
Principles of Conduct (Tyndale Press).
Redemption: Accomplished and Applied (Banner of Truth, 1961).
Richard B. Gaffin, Jr, 'Resurrection and Redemption: A Study in Pauline Soteriology' (unpublished Th.D. dissertation, Westminster Seminar, 1969).

[14] Docetism (Greek δοκέιν to seem or appear) was an early heresy asserting that Christ's humanity was not real but only apparent. It overstressed 'spiritual' and eternal reality and had a low view of matter.

The wardrobe at Perth was described in issue 31. The same wardrobe transformed into a pulpit and containing architect and elder John Davison is shown opposite. John has pioneered a Sunday school work at Perth gathering and instructing children, especially those from slum areas. The article which follows should be read in context with his first which was printed in issue 34.



Reformation in the Sunday School (Part 2)

IN THE FIRST ARTICLE WE CONSIDERED THE WARRANT FOR SUNDAY SCHOOLS. Our mandate is to teach all nations, making disciples. All peoples and all age groups are within the compass of the great commission. Our teaching must be understood. We use language and employ explanations that will be readily understood by our hearers. The simplicity of children is one of the features we discussed. With that very much in mind how can we improve the Sunday School? Let us examine the situation and observe whether reformation is possible in the following respects:

1. **Leadership**

The Sunday School should be regarded as an integral part of the church and not something optional which is added on as a separate entity. The greatest possible unity should exist between the pulpit ministry and the substance of the teaching in the Sunday School. The same doctrine, the same practice, the same experience, the same kind of literature commended—all should be consistent and in harmony. It is detrimental to the cause of Christ if doctrines preached from the pulpit are denied and contradicted in the Sunday School. That not only confuses the children

but will undermine the confidence of Christian parents who will then have every warrant to withdraw their children. Also this is self-defeating with regard to evangelism because enquirers or attenders will find such contradiction a stumbling block. It is simply amazing how quickly unconverted people detect any form of disunity of any discordant notes in a church. And while on this point it may not be out of place to remind ourselves that it is exceedingly disloyal to our Lord to discuss spiritual family affairs with people who are yet unreconciled to him.

Observing then that the Sunday School should be in harmony and unity with the church and an integral part of it, it should be obvious that the leadership of the Sunday School should be in the hands and under the direct and constant supervision of one of the elders of the church. In not a few cases responsibility for this vital work is given to someone who lacks the ability for the task. Contrary to the popular idea that anyone can teach Scripture to young people this task can be more demanding than the instruction of the adults. The thought and preparation required to open up doctrine simply, and rightly divide the Word of truth is very exacting. Any preacher worth his salt knows that the gathering of material is relatively easy. The work really begins when the message has to be presented and the relevant parts welded together and applied. It is to be faced that so many Sunday School lessons consist of hastily gathered bits and pieces of information. The leader of the Sunday School should be free to concentrate on administration and be free to sit on lessons in the various classes. Only in this way can there be an adequate check of what is being taught and how well the work is being done.

Is the leadership of the Sunday School adequate? Has the pastor of the church been so weighed down that he has not been able to consider the matter? Is he so burdened with other responsibilities that he is virtually unable to do anything about it? If a happier situation exists in which there are elders or a board of deacons who act like elders the question must still be asked. Have the officers of the church given full and satisfactory consideration to the possible improvement and upgrading of leadership in the Sunday School ?

If the most suitable leader is in charge of the Sunday School does he receive all the encouragement and help he needs? We will be discussing such practical issues as enrolment and transportation and visiting of homes. Not only with the actual time itself but in practical ways is the leader given the financial and practical help he requires? Does he receive the moral, spiritual and prayerful backing of the officers and members of the church?

Keeping the Sunday School in perspective

Conformity to the teaching of the church as a whole has been stressed but this does not mean that the Sunday School is simply a junior version of the

church services. The Sunday School should be wholly instructional and evangelistic. At Perth we have cut out the public Bible reading and cut back the public prayer to a minimum, the service now lasting fifteen minutes and the classes forty-five minutes. Many, perhaps most, non-conformist churches follow a form of worship in which there are four hymns, reading, prayer and sermon. From experience that is what suits the majority but we must not allow a set form to become a kind of hallowed non-conformist liturgy. We are (or should be) absolutely free in these matters and should keep all these issues in perspective bringing change where it is advantageous. The Sunday School need not be a mini liturgical version of the main services however traditional that liturgy may be in the eyes of some! The mandate is to teach and evangelise, not with forms of service but with exposition and application of Scripture.

It is vital that the leader or leaders stand back and view the work as a whole to make sure that it is fulfilling the main purposes described. The instructional and evangelistic aspects have been strongly emphasised but this does not mean that the time for corporate worship is not important. Each constituent part of that side will be examined presently. Suffice to conclude this section by asking all those concerned whether they have really looked at their Sunday School in perspective and answered the most leading questions that can be asked. And there could hardly be a more important matter than the one to which we now turn.

2. **The teachers**

The teaching ministry involved in presenting the Gospel to so ready and receptive an audience requires the very best that the church has to offer. It has become a tradition in many, perhaps most, churches to appoint anyone going (irrespective of ability) to the position of teacher. Necessity has often dictated this with the result that people have been appointed who are quite inexperienced and inadequate and who are themselves immature and very limited in their understanding of the Gospel. Also the wretched idea or tradition has prevailed that a job must immediately be found for every new convert and the Sunday School offers a very handy means of employment for people who need a job. Apart from the damage often done to spiritual babes who have not yet been able to gather their thoughts, let alone teach others, this kind of approach is deleterious in the extreme to the Sunday School. It is an approach that would never be tolerated in any other walk of life but standards of teaching can be so low in some Sunday Schools that it is all too common.

Doubtless this article will be regarded by many as too idealistic but let us be very plain that there needs to be not a slight reformation but a mighty one in the matter of improving standards of teaching in our Sunday Schools. The work is important. It is not for novices. Too often this work is left to young people, but we have often found that older,

and even elderly, teachers are very effective and have vast stores of Christian experience and Bible knowledge as well as the time required for the work. Above all, teachers must be people of prayer or else nothing worthwhile will be achieved. It is one thing to look after and adequately supervise toddlers. We are not talking now of baby-sitters, essential though they be, but teaching the Gospel to children from a young age onwards, right up to the adult Bible school. The detailed and exacting preparation required for the adult school should characterise the preparation required for a class of six-year-olds.

Do the Sunday School teachers understand the doctrines? Are they competent in the attributes of God, the doctrine of the person and work of Christ, the atonement, the person and work of the Holy Spirit, the doctrine of the last things, the nature of repentance and faith etc.? What do our teachers know about principles of interpretation (hermeneutics)? This is really vital! And what of apologetics? Is man neutral or is he fallen in all his faculties and biassed about all spiritual matters? Are children neutral? Do they become biassed as they grow up? Do children require regeneration in precisely the same way as adults and is their danger as awful as that of adults? Let us be very clear. We believe that conversion is as essential for the salvation of children as for adults. We believe therefore that these matters require the utmost clarity.

The pulpit ministry should provide the answers and illustrate the way in which the truth should be taught to all age groups. But that simply is not enough. The teachers must themselves be devoted students of the Bible, be ardent in prayer, and diligent learners of all subjects pertaining to their important vocation of teaching the Scriptures to the young.

3. **The Sunday School Service**

Here again we should observe unity with the church as a whole. It is ludicrous for a Reformed church to have an Arminian Sunday School. Not only in the singing but in all aspects of Gospel declaration and application the work should be reformed in character. Having mentioned the singing let us assert that there is absolutely nothing wrong in singing choruses providing that the expressions sung are consistent with the Scripture. Indeed they may be the very verses of Scripture and a helpful means of memorising and meditating upon those Scriptures. A frivolous, light-hearted, music hall approach is offensive and repulsive as is a 'dead-dirge' approach. The main issue with singing seems always to be that we must think about what we are singing. Despite the blemishes that exist in all hymn books there is usually a great deal of wholesome material we can use. If this is the case we can dispense with shallow and unsatisfactory choruses and hymns and also avoid too much repetition. Repeating sentiments over and over again can have the effect of destroying the content of the words since the tendency is encouraged to merely indulge in the pleasant nature of the melody.

The composition of a God-honouring, worshipful, thoroughly enjoyable worship service is an enjoyable privilege for the leader. Variation is helpful. As already stressed the service does not have to be a mini-liturgical version of the main services. The reading should be short but let it be extremely well done, clearly articulated and full of expression and not too fast because we want it to be understood. Let the prayers be clear, varied and to the point. Catechism should be conducted in a lively way. Giving is important. Responsible stewardship should be taught to the young. The collection therefore should be more than a monotonous formality. Books, buildings and furniture cost money to procure and maintain. Respect for property is also part of the moral law and can be included in the application of the catechism or the ten commandments.

The Sunday School offers a golden opportunity to show by practice what worship is all about. Anything that is irrelevant and long-winded must be avoided like the plague of Calcutta. This could apply to our main services too. We Reformed people have a great weakness in this area and need to exhort one another very much to regain a healthy balance. We have become so accustomed to having to spell things out that we too easily fall into the nasty habit of boring people. Surely it is self-destructive to spend hours attracting people to the sanctuary and then having achieved that to destroy all the good work by boring them. The good points will be outweighed by fear of tedium. There is enough in the law and the Gospel to offend the natural man anyway without our adding unnecessary offence. Avoidance of boredom is especially important with children. The standard of teaching in our secular schools is often appalling. Perhaps half the teachers in some schools are below standard. The boredom, not to say the frustration, involved for multitudes of children is therefore tremendous. While it is incumbent for us always to defend discipline in schools and support the teachers it is important that we have an intelligent sympathy for the young people and face up to the fact that so many teachers fall short of what they ought to be either through laziness, inability to control the class, but more than anything else an inability to make their subjects vital and interesting. Let our Sunday School teachers observe these factors. Let their whole approach reflect industry, preparation, thoughtfulness, vitality, interest, love and concern for people.

What about the division of time? Depending on each local situation the children should proceed, after a time of corporate worship and instruction, to their various classes there to receive further teaching. Opportunity should be given for questions and discussion of difficulties they may have.

Next time we plan to deal with the subject of syllabus as well as a number of other practical matters.

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